

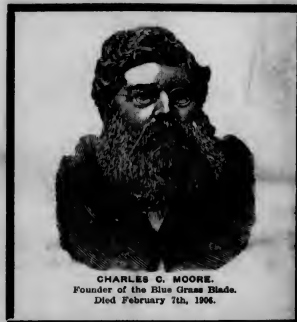
BLUE GRASS BLADE

WE AIM TO CUT DOWN ERROR AND ESTABLISH TRUTH.

VOLUME XIV. NUMBER 50

LEXINGTON, KENTUCKY, SUNDAY, MARCH 18, 1906

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JAMES E. HUGHES Editor and Publisher
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EDITORIAL

The downright fool doesn't know it.

No man can be really happy unless he really thinks he is.

It is an impossibility to put the same shoe on every foot.

While some human hearts wither before they bloom it is better not to waste any fresh tears over old griefs.

Men must learn to govern their appetites and not allow their appetites to govern them and then the passions will become their servants and not their masters.

When the modern Christian begins to love his neighbor as himself we may expect to hear that even Meophistophiles has begun to warble, "Nearer my God to Thee."

The moment a man, born of woman, hits the globe he starts on a jog trot for the grave. Under our present Christian system he has little to hope for. His only visible reward for long days of labor and nights of pain is an epitaph he cannot read and a tombstone he does not want.

One by one the foolish barriers that have circumscribed the usefulness of woman have fallen and she is now pressing eagerly forward into widening fields. If she has so far failed to prove herself man's intellectual peer she has ceased to be a pensioner upon his bounty. The world grows more liberal as it begets wisdom. With a broader independence is coming grander ideals, loftier aims and a nobler womanhood.

For more than half a million years man has been toiling onwards and upwards, impelled by that mysterious law which causes the pine to spring towards the sun. Sometimes the advance is by

leaps and bounds as when some giant intellect brushes aside the obstructions at which lesser men toil in vain. Sometimes the Car of Progress stands still for a century or more, or else rolls slowly backward into brutishness, there being none of sufficient strength to advance the standards further up the rugged mountain sides of life. Thus, always in ebb and flow, gaining and losing only to regain, nations and peoples rise and fall but to serve as stepping stones whereon mount a nobler race and a greater, grander people. If there be any divine purpose in this, in intelligence has failed to comprehend it.

RELIGIOUS LIBERTY MUST PRECEDE ECONOMIC FREEDOM.

Our readers will recall that in announcing our editorial management of the Blade it was emphatically stated that it would be made a free lance for the intelligent discussion of all subjects pertaining to the happiness, welfare and development of mankind. This policy we propose to rigidly and strictly maintain, with partiality towards none. Every movement that is a missionary movement contains some good. All aim at reformation. Mere change is not reformation, in the strictest sense, for true reform not only implies change, but improvement with the change. It must be granted that change does not always carry with it improvement for change might be made backwards instead of forwards.

During the course of our advocacy of the cause of Free thought we have frequently been asked the question if it would be more advantageous and could we not accomplish more good by striving to effect an economic reform, i. e., improvement in the economic conditions of society, instead of continually working along the lines of Freedom of Thought as it is applicable to religious environments alone? There is a great deal of force in such a question and it is worthy of serious consideration. A large number of our subscribers entertain similar notions but the question involves more than can be seen upon the surface.

To show how strongly this idea has imbedded itself in the minds of some advanced thinkers we publish the following communication in this column rather than relegate it to the "Letter Box" for the reason that we deem it worthy of some discussion. The communication reads as follows:

"The Blade contains many good articles. I wish the Blade's managers could grasp the fact that economic conditions mould the ethics of the religion of all nations; the church and the army being the bulwark of the ruling class. If the ruling class, in our country would establish the custom of feasting on broiled child at the 'Lord's Supper' the church would dare oppose it, but prove by the Bible that it was a righteous thing, of divine origin, and more humane than to kill the children off slowly by machinery in the factories. See Gen. xxii 2.

"We Socialists understand that the church is simply an army annex dispensing thought instead of bullets for the rulers, and because we know that to be the case as all history shows, the church opposes us. The real remedy is political rather than religious for existing evils; yet it is our duty to civilize the church members.

"Fraternally yours,
"A. D. MARBLE."

It is a well known fact that an object of vision will assume as many different aspects as there are standpoints from which it can be viewed. Take one hundred different persons and allow them to view the same object, each from a different standpoint, and each will naturally deliver himself of a different opinion concerning it, depending altogether upon the viewpoint of the individual. So it is in the realm of thought. Science, philosophy, music, art, poetry, even history, and above all such subjects as economic and political reform become applicable to the same rule. Realizing the force of this principle all rationalists and Free thinkers agreeing upon the necessity of such reforms differ as to the method by which those reforms are to be accomplished.

In the dim and distant centuries it might have been true, and undoubtedly was, that "economic conditions mould the ethics of the religion of all nations" but if we are able to read history aright it was not long before the priest began to mold the economic conditions for the purpose of retaining an unholy and damning authority over the people. The doctrine of humble submission to authority taught by an assumed divine sanction has done more to curse mankind than many others that are habitually taught by the creeds. The payment of tribute in the shape of money offerings to those in political authority encouraged by those in religious authority has led to an infamous system of taxation against which the people are well nigh powerless and against which they will remain powerless until the shackles of religion as well as political tyranny are broken. It was from the priest that the king obtained the notion of his assumed divine right to rule over his fellow men and with the aid of the priest the king will insist that the doctrine is true and sustained by supposed divine authority. By keeping the people in religious subjection, the rulers of the world,

tyrants, if you please, are able to keep them in political subjection. The history of the world shows that in all revolutionary movements religious freedom preceded political freedom and that the overthrow of the priest came before the overthrow of the king.

Before the revolutionary fathers of this republic could bring their minds to that condition when they would grasp the sword and wield it in behalf of political freedom the power of the priest had been partially broken, and its breaking came through the forceful advocacy of the cause of religious freedom made by Thomas Paine, Thomas Jefferson, Benjamin Franklin, and others of that period associated with them. In France similar conditions existed. Mirabeau, Voltaire, Danton, and even Paine again, first broke the chains of religious tyranny and Le Grand Monarque soon, thereafter, was led to the scaffold. Political freedom will be but a dream so long as the priest can retain his power over the minds of men and women. It is for this reason that the Blade prefers to strike at priestcraft for with its power destroyed kingcraft will immediately perish.

No better illustration of this simple truth is to be found than in that portion of the letter quoted above wherein it says: "If the ruling class in our country would establish the custom of feasting on broiled child at the 'Lord's Supper' the church would not dare oppose it but prove by the Bible that it was a righteous thing." Here is the essence of the discussion in a nutshell. They would "prove by the Bible that it was a righteous thing." This places the Bible in almost absolute authority in matters political as well as religious. Just so long as the priest is able to "prove by the Bible" that any political or religious system, however tyrannical, is a "righteous thing" then have we an important work to do to destroy the influence of that Bible over the minds of the people.

True, indeed, no man can be a patriot on an empty stomach. With an aching void in the region of his waistband he is merely a savage animal—a dangerous beast. Put a square meal inside of him and a clean shirt on the outside and he is a fit subject for political saving grace. The concentration of wealth in the hands of a few and the impoverishment of the common people until it has meant either the "bread of charity" or the "blood of the revolution" has been heralded of moral degradation.

Do we driven? Can man with and retain political freedom while religious superstition runs riot in the blood? We think not. Hence we believe that the remedy is religious first and that political change will follow.

Clear, ringing, and to the point are the lines of Pope when he said:

"Gods partial, changeful, passionate, unjust,
Whose attributes were rage, revenge and lust;
Such as the souls of cowards might conceive;
And formed like tyrants, tyrants would believe.
Zeal then, not charity, became the guide;
And hell was built on spite, and heaven on pride."

THE STRENGTH OF ORGANIZATION.

The success of the present church element in engraving upon our body politic sundry laws designed to crush out infidelity by brute force is an evidence of the strength that lies in concentration. The church is a well organized minority, a closely knit body, wherein each member makes the concern of the organization his own. On the other hand the Free thinkers of America are a widely scattered people with no cohesive force and their propaganda is left almost altogether to individual effort. It is indeed a truth that the church party has become a political party which would, if it could, limit a man's reading to the blatherskite, vaudiville sermons of Sam Jones and Fox's book of martyrs. In this compact body the political tenets of the church militant is holier even than the ten commandments, presumably traced by the finger of Almighty God. This unholy propaganda is becoming a crime against the republic. It is a poisoned dirk driven deep into the vitals of our constitutional freedom. It is a foul blasphemy against Liberty, Equality and Fraternity, the terrestrial trinity of our fathers.

ANSWERING A CRITIC.

Elsewhere in this issue we publish an article from T. S. Givan who dissents from our views that the end of individual existence is death. It is the peculiar heritage of every man, woman or child to differ with any views uttered by the Blade or any of its writers and to give expression of such discussion wherever possible. The Blade will open its columns to any honest and sincere criticism as well as to the advocacy of any cause having for its purpose the ennobling and uplifting of mankind. Our chief desire is to make the Blade a people's forum where a lance may be broken in an intellectual tourney.

Mr. Givan dissents from our expressed opinion that death is the end of individual existence but in making the quotation from the Blade he has simply selected such portions that would suit his purpose for argument without quoting the full context. This is not a fair method of discussion but we will take Mr. Givan's view of it for the sake of the argument. Like a fresh washed Camp-

bellite we are always willing to 'spout for the cause we advocate and love. Questioning our position Mr. Givan says:

"Rather should we observe that 'results' and 'struggles' are the effects of existing life; that souls are entities from all eternity, and are the 'things' entitatively, as countless units or individualities of being, without which there is no cognizance of other things, and as 'you cannot remove one fact from the universe, the factor of individual life continues.'"

True indeed, results and struggles are the effects of existing life, but this admitted, the further fact that life, itself, is simply the result of a particular combination of material forces, remains absolutely untouched. It is also true that without life there is "no cognizance of other things" and as I had no cognizance of other things before my individual life began I have no hope or expectation that I shall experience any such "cognizance of other things" when I am dead. The personal pronoun is used here for the reason that I am unable to speak for others. Although life is not a result that result may be made an element, a combination of forces that produce other results which in the aggregate make up what we term existence.

It is further argued that "our infancy is not a mere bundle of atoms, in human form, with a blank scroll for a mind, upon which others may write what our first thoughts shall be." This statement is not borne out by demonstrated fact. Every person of intelligence knows that when a child is first thrust into the world its only sensations are hunger and repelling cold and warmth. Months and sometimes years of patient labor is required to bring the mind of the child to that stage wherein it can remember likenesses and unlikeliness, and further years of patient labor are required to teach the child to think and later to find expression for its "first thoughts" are such as association and environment have produced, conjointly, to improve only as his sensations increase in number. He may now begin to build his intellectual edifice as high as circumstances will permit, but he can never widen the foundation and this is the limitation placed against him by the law of his being.

What the doctrine of reincarnation a truth and the individual soul and consciousness eternal, subject only to change, in form, then that consciousness now for some glimmering light you experienced before you came on earth, and finding it not, what right have you to assert that this consciousness will continue after death?

CHRISTIAN CARRION BEFOUL THE GRAVE OF EDITOR MOORE!

It's the same old street car,
And the same old mule,
The same old driver
On the same old stool.

There has not been a Free thinker of any prominence for the past century, or more, who, passing into the cold and silent grave, but the priestly crows, the gospel sharks of the truly Christian faith, have started rumors and reports that some sort of reanimation took place on the dying bed, and that in the last few moments of flickering life, the dying man, or woman, called on the name of God. The readers of the BLADE have, doubtless, learned by this time, that in the death of our late beloved editor Charles Chilton Moore, no exception was made to this Christian rule.

It is probably true that some Free thinkers recent, and it is probably true that many Free thinkers will recent in the future. The attitude of the mind is largely dependent upon conditions, but every Free thinker in America should recent at the hour of death, it is no proof of the existence of any God above, or even as to the truth of Christian tenets. As a matter of fact Christians are recanting every day. Every Free thinker is a recanted Christian, some to greater, others to lesser degree, according to social and domestic conditions and the intensity of their previously formed beliefs. Every such change is a recantation and while the acceptance of the principles of Free thought by some previously prominent Christian believer would not be accepted as convincing proof of the everlasting truths those principles contain, no more can the supposed recantation of Free thinkers be interpreted as proofs of Christianity or of the doctrines it is promulgating.

Suppose all Free thinkers recanted on their death bed. What would it prove? Simply this. It would prove that while the Free thinker was in full possession and control of all his reasoning faculties, while the perception was bright and the perception clear and strong, religion, so-called, could exercise no exert no influence upon his mind. But when the ravages of lingering sickness, the wear and tear of disease, lengthened suffering and pain, all combined, had weakened the brain and impaired the intellect, and surrounded, probably, by Christian relatives or friends, who urge some recognition of Christ, however slight, some weak response is made in earnest, perhaps, and perhaps in

(Continued on page four).

THE BLADE'S LETTER BOX

Otto Wettstein—Many thanks for the complimentary address. There are circumstances over which men have no control. Besides, instruction is not a happy faculty to cultivate.

Joseph Courter—There was no doubt about Shelley's atheism. He could not have recanted on his "death bed," because he drowned while yachting off the coast of Italy.

William Bishop—Your article was too long. We did not have space enough to publish it. Condense your letters.

John Lally—Thanks for clippings. Such items are always useful.

Edward Baker—Address Mrs. Josephine K. Henry, Versailles, Ky., and enclose 25 cents for pamphlet.

John Henry—We deal with the matter you send on. Editor Moore's death in an editorial in this issue. Editor Moore said nothing of the kind.

John Kastenhuber—Mrs. Moore is a Freethinker and has been for years. She did not say: "The family hopes so."

Blade goes to New Zealand.

Wellington, New Zealand.

Dear Brother Moore, I would doubtless remember me as being formerly of Petaluma, Cal., and one of your subscribers. I have at various times sent clubs of subscribers to you from that place.

I am now traveling quite extensively throughout New Zealand and with a watchful eye ever on the good work you are engaged in, and finding many good people out here anxious to deliberate themselves and others from the mental bondage that has long held them in subjection, that I have made up a club for you which will be forwarded by Mr. A. E. of Christchurch; New Zealand.—JOHN MASON.

With The Right Ring.

Huntingburg, Ind.

James E. Hughes,

Dear friend—Your card to the public in last week's issue of the "Blue Grass Blade" just suited me. Nothing but a pure and honest brain could pen such thoughts. We suggest that you put your picture right by the side of Friend Moore's, in the Blue Grass Blade, that the readers of your paper may have some idea of your appearance. It would be encouraging to see so young a man, doing such a great work.

But dear Jim, you and all other Freethinkers ought to get encouragement from the thought of your having been selected as a grand-jury. I certainly made Mr. Moore feel like a blustering, and all should try to live as near a perfect life as Friend Moore. So live that when nature is done with us, our neighbors and friends will have more respect for our yet living friend's feelings than to say, "He was a good man, but he was a little bit of a fool." I wonder if they think that a decent way to honor a dead friend.

I intended to stop it on account of that little quarrel I had with Mr. Moore about Rockefeller six months ago, but I'll be a—If I stop it now.

Of course, I may not take it long as I am four months older than Mr. Moore was, but I will take it as long as I can and don't you forget it.—DR. SCHUCK.

Emphatic and Forceful.

Mound Minnesota.

My Dear Mr. Hughes—I commenced taking the Blade about five years ago, and wish to say that the number dated March 24th, 1896 is the best number that ever came to me!

I like editorial writing myself, especially if it is put as you put it.

Can you say that some are stopping the Blade because Mr. Moore is so long or editor? I wonder if they think that a decent way to honor a dead friend.

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first opportunity I have had to write to you, I certainly regret very much to learn of the death of Brother C. C. Moore. Give my sympathy to the bereaved family. I can sympathize with them to the bottom of my heart for it is but a short time since I lost my dear companion.

I see also that Dr. Wilson has lost his little girl, the only child. Oh, how sad this death is for the living. I have lost a husband, a sister, a brother, a nephew and a cousin. In less than a year, I seem to have lost all my dear ones. I certainly have had my share.—MRS. LOTTIE HESTON.

The Kind That Helps.

Friend Jim—After so long a time you will find enclosed my check for \$5.00 for which you will send the Blade to the following names.

I am well pleased with the last issue of the Blade. We all miss our old friend and leader C. C. Moore, but you know it won't do to give up. We must all work the harder to keep up that which he so nobly fought for. Wishing you all the success in the world, I am your friend.—BANNING GRAY.

Wish to Have Lived Forever.

Ashland, Ohio.

Mr. Jas. E. Hughes—For the enclosed please mail one copy of the Blade of February 15 to Mrs. J. T. Horner, Pleasantville, O., and then mail me two or three copies of the same issue.

I believe it is taken for granted that all of the Blade's subscribers very much regret the demise of our great champion.

Oh, how we would like to have had him live on and on for centuries that he might rejoice with future generations in the ultimate triumph of the great principles and beliefs as he saw them with the eyes of reason instead of faith. But Nature's laws are inexorable, and many yet, perhaps, are the Galileos and Brunos, who never will live to see the world enjoy the fruits of their labors.

Let us labor on in the enjoyment of what liberties we have, ever hoping that some sweet day the world will have outgrown all its Santa Claus fancies. May the influence of C. C. Moore the infidel, extend in a geometric ratio annually until all mankind become rational in matters of religion.—CHAS. R. KIMBERLY.

Goos Right to the Spot.

Beebe, Arkansas.

I see my time is up for the Blade, but I have no notion of leaving it.

because good old Brother Moore is gone. I knew Brother Moore. I once spent a day with him in Indianapolis, and I thought him a great old man. Let us now turn our attention to the living and go on with the good work of Free-thought. I am glad and proud to have outgrown all its Santa Claus fancies. May the influence of C. C. Moore the infidel, extend in a geometric ratio annually until all mankind become rational in matters of religion.—CHAS. R. KIMBERLY.

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THINKING.

(From Cincinnati Enquirer).

The highest prerogative of a man is to think, and it is in the sphere of thought that his highest capacity is exercised. Not only so, but it is in that sphere, rather than what he does, that makes him what he is, and it is uniformly true that as he thinks he will act. "As a man thinketh in his heart so he is."

A great majority of people, either from not realizing the importance of controlling their thoughts or from incapacity of will, allow them to drift aimlessly from one subject to another and to dwell without restraint upon things which should be systematically excluded from the mind. The first step in character building is for a man to take control of himself, so as merely to the extent of making his outward acts conform to legal and conventional standards, but such control as to enable him to direct the current of his inner life. This can be most successfully done by beginning with what may be called a generic choice. We find ourselves in a world where there is an always an unceasing conflict between good and evil, between forces and tendencies which make for the promotion of what is higher and lower in our nature.

These high principles are given to every man of saying, with the whole force of his will, "I choose and resolve for the term of my brief stay here to be on the side of all that is good and uplifting," or he may deliberately make the opposite choice, as some have and do, saying "I will be on your good; or, so may, with the majority, without consciously taking sides, leave himself to drift, to think and act mainly from the impulse or emotion of the moment. If he does the fundamental choice the control becomes much easier, each minor act of will and exercise of thought falling into natural relations with the determining and conforming their color and character to it.

Even when such a choice has been made it requires constant vigilance and exercise of the will to conform to it. Every mind is open to suggestion, and the same causes excite similar thoughts in all minds, but the thought consequent upon the suggestion may enter and be welcomed, or ignored, and dwell upon until it is a mental result in action, may be voluntarily turned out of the mind the moment it has entered, which makes it less likely, each time it is sought with, to return. It may be said that these self-determined choices have been committed that had not been gone over and over in secret thought, where it might have been smothered. "Nemo filii repente turba." As of crimes, so of good deeds. Pope and the great who are the moment it has entered, which makes it less likely, each time it is sought with, to return. It may be said that these self-determined choices have been committed that had not been gone over and over in secret thought, where it might have been smothered. 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Editorial

(Continued from page one).

a jesting way, and it is pounced upon as a delicious morsel to be handed from pulpit to pulpit throughout the length and breadth of the country. Such a theme has long been a popular one with the clergy and they have invariably used it to frighten the poor, timid birds in their flock from feeding upon the grains of truth.

History records but few recantations made by any Freethinkers of prominence. There are cases, however, where insincerity in an adherence of professed adherence to Free thought has been followed by an alleged change of heart. Reference might be made to Jos. Barker in America and Geo. Bishop in England. Both were Free thought advocates, men of an apparent brilliant mind, yet both abandoned the cause of Free thought and undertook a Christian propaganda with equal intensity to which they had previously advocated Free thought principles. Reasoning from cause to effect the change in both cases can be well understood. Bishop got a fat job in the Church of England and Barker was made the recipient of numerous Christian gifts while on the verge of starvation in Nebraska.

For years the clergy gave their attention to Paine and Voltaire, but the assertion that either of these recanted is too threatening to need refutation. The old arguments have been worn to a frazzle and it is impossible to patch them up again. Christians, in late years, have professed to see in the oration of the late Col Robert G. Ingersoll over his brother's grave, an alleged change of heart, unmindful of the fact that following its delivery he undertook to lecture all over the country on Free thought topics with the same ardor and sincerity that had characterized his previous efforts. Nor is he alone in these Christian slanders for the followers of Christ have gounded their way into the graves of numerous other Free thinkers and professed to have heard them call upon the name of Jesus.

It was not to be expected that the late editor of the BLADE would escape this crusade of Christian calumny. Since his lamentable death we have received numerous clippings from newspapers, sent to us by friends and subscribers, which purport to quote his last utterances and make him call upon the name of God. This has "blurred" headlines printed in large, black type, with a picture of Editor Moore, in which it is said:—
"MOST NOTED INFIDEL SPOKE GOD'S NAME BEFORE HE DIED."

And the paragraph in the alleged news item goes on to say:—

"Whether he accepted the existence of a God before he died is not known. His wife says the family hopes so, as he had said not long before he expired, 'What a beautiful day! I want to thank God, if there be a God, for this beautiful day and all that He has done for me.'"

Never was there a greater outrage perpetrated by man upon his fellowman. It would be tantamount to designate the author of that fake as being merely guilty of telling an untruth, he is a liar, and in fact a common, every day liar. Many motives may have inspired it but the man who first gave that lie to the press for publication has less conscience or honor in his make-up than an oyster and as deficient in moral backbone and decency as a banana.

In a dispatch sent to a Cincinnati paper by a Lexington correspondent concerning Mr. Moore's death it was stated, in substance, that the friends of the deceased were wondering whether he had died "with a prayer upon his lips, or a curse." Another fake of the first water and another slander upon the name of the dead.

Readers of the BLADE must rest assured that Editor Moore died just as he had lived, true to his honest convictions, true to his home, to his family and his friends. He did not call upon the name of God or mention the name of God in any manner. It is doubtful if he ever thought at all upon the subject in his last moments. Neither is it true that "his wife said the family hopes so." The family did not hope so and Mrs. Moore sharing with her distinguished husband a belief in Free thought, she could not have said so, and the family never expressed such a wish. Mrs. Moore gave denial to all such rumors shortly after her husband was buried.

Further it was not necessary that Mr. Moore should have died with either a prayer or curse upon his lips. Disbelieving in a personal God who could and would punish or reward humanity for deeds done in the flesh and entertaining no regard for the Christian form of faith, he could not have prayed. On the other hand it does not follow that because a man refuses to pray that he must necessarily curse. It is safe to say that Editor Moore never uttered a curse in his life. Less reason was there for him to curse as his life was drawing to an end.

Such reports are as flimsy as the alleged miracles of Christ and are of as much value to mankind. The end of Mr. Moore's life came as calmly and as peacefully as a summer night in June. He did not dread death, but felt the pain of an eternal separation from those he loved and who loved him. The consciousness of a human duty done and a human work achieved gave him a content coloring to the mists of death, more sweet and grand for him than all the expected glories of the New Jerusalem taught by the fanatical followers of Christ.

When reduced to its last analysis the only claim the clergy have to public support is based on the presumption that they promote the natural welfare by keeping God in a good humor or by securing the deity contract a case to bring an extra liberal cash collection will usually bring him around all right. Sometimes it takes the imprisonment of a Free-

thinker or two to do the business and when they could get a man like the late C. C. Moore in limbo then the Lord gets actually gay. Dire predictions are made if these small sacrifices are not forthcoming and if the predictions fail to materialize there are told the immutable has changed his mind, the Lord hath repented himself and given heed to the protestations of the clerical hierarchy that he was not doing the proper thing. What a miserable conception of the creator.

Christian advocates condemn science because it is not yet made perfect and point to its changing theories as proof of its fallibility. The same kind of argument would also condemn music because of an occasional discord and banish the sun from earth because of its spots. Every religious cult is but a more or less crude expression of a people concerning matters religious, the poor garment with which finite man would clothe infinity. All history, sacred or profane, contains many fables amid the truths they record that even the satire of Cervantes was sorely tempted. No, indeed, science is not yet perfect, and what is more it never will be, but it has done enough to scatter the foolish fables upon which the entire Christian religion has been built.

CHOOSING A PROFESSION?

Lexington is a city of schools and colleges. Its exceptional educational opportunities have caused it to be denominated the Athens of the West. Here hundreds of young men and women are graduated every year and most of them are sent into the world to struggle as best they can for existence. One very naturally wonders what becomes of them after they leave the college and could we still follow them their lives might form an interesting study. They cannot all be successful. Numerous failures must be counted among them. Doubtless many of them find out when too late that a college education alone is not enough to insure a livelihood. Then comes the disappointment.

If a college educated youth is to succeed in the world his first and greatest requirement is power. It does not matter how much he knows or how much talent he may have, if he has not the ability to transmute his acquirements into practical power, he will become a failure. This age is one of hard, practical common sense. Theories do not avail. The great business world does not ask, "What do you know?" but "What can you do?" "Can you make use of what you know?" In other words the world wants men who can do things, not dream of them or indulge in theories concerning them. If the student has learned to think in practical terms, if he has used his college experience as a grindstone to give edge to his faculties and sharpen his mental powers; if his education has been a calling out, or an expansion of the forces within him, and not a mere stuffing or cramming process, the world will not keep him waiting long for a place. The world wants men of action, men who can step out from the crowd and lead instead of following.

The first years after graduation mark the dangerous period in a young man's life. In the majority of cases the graduate is generous and susceptible. He has faith in men and institutions; he is optimistic and does not realize how quickly contact with hard facts and actual conditions will tend to harden him, to lower his standard and dwarf his ideals. He has not learned to fully appreciate the demoralizing, brutalizing influence of a mere money-making career, which strangles all the finer instincts, dries up the sympathies, dwarfs the growth of the higher self, marbles the affections and crushes out of life all that goes to make it strong. At such a period in his career he is unable to realize that the highest character cannot be developed under a low and sordid aim.

One of the greatest questions a human being is ever called upon to decide is the choice of a career. In the selection depends one's entire character and destiny. No man can afford to choose an occupation merely because there is money in it. He must learn that the highest success is not living-making, money-making, or fame-making, but man-making, woman-making and character-making. Manhood and womanhood overtop position, wealth, vocation and titles, and are grander than any career.

"He who steals my purse, steals trash," that is Shakespeare.

"He who fleeces from me my good name, etc.," that is nonsense. Reputation is but the ephemeral dew on character's everlasting gold. Don't measure everything by the standard of wealth or fame. Don't start out with the idea that poor and obscure men and women are necessarily failures. The brother, or sister, or perhaps, mother, who remained at home to earn money for a living and to pay your college expenses may be a far greater success than you can possibly be considered.

It is not spectacular achievement that tells; the work of the world is done by toilsome plodding. A genius, in the ordinarily accepted sense of the term, is so seldom that it would be safe to eliminate him as a factor in human progress. The men that do things are those who have a genius for work.

Do you like the new appearance of the Blade? Do you enjoy reading it? If you do, might you not have a friend who would enjoy reading it also? Hand him a copy. In time he might become a subscriber and you help the Blade and the cause of Free thought at the same time.

It is not wiser to long to live for something, instead of living to long for something! The world needs men of action, men of strength, men with the will to dare and do. When the crowd sees a man boldly pushing to the front it steps aside to let him pass. It's the man who gets in front that wins.

THE ABODE OF GODS WHOSE SHRINES NO LONGER BURN.

The light that shines from Reason's forum, the battering force of logic, the indisputable truth of modern science which successfully demonstrate the immutability of natural law, precluding the miraculous, have made serious inroads upon the Christian faith, and to such an extent that there are abundant evidences on every hand of a general "spiritual unrest" permeating every Christian sect.

These signs multiply daily, says the Saturday Globe, of Utica, N. Y., and it declares that the enlightenment of the age is disatisfied with dogmas which were accepted without reservation, even a generation ago, and this enlightenment demands that the creeds be so amended as to conform to the liberality of the times. Continuing it says:

"The Episcopal church sees in higher criticism a way to meet this demand. In brief, this criticism is to harmonize the contradictions in the Bible, to expunge miracles which have dubious claim to the supernatural and to retain those which are supported by reason and the strongest of proof."

"Presbyterianism is gradually dismissing doctrines long held sacred, the most repugnant of which is predestination, which is abhorrent to the rising generation of the communion, and is otherwise setting itself abreast of modern thought."

"Methodism is relaxing its devotion to beliefs long dear to its heart. The latest evidence of this is that its oldest and most conservative university, Papaw, at Greensburg, Ind., has ordered the study of the Bible to be optional where heretofore it has been obligatory. No denomination has exceeded the Methodist in devotion to the good book or been more insistent upon its reading whenever possible. This departure has awakened widespread attention and proves that in the most orthodox of denominations unrest is at work upsetting long cherished doctrines."

"The Baptists find their adherence to close communion prevents the church from allying with itself a large following who are not members and who believe the sacraments should be open to them by virtue of attendance upon and belief in the church, and further, in aiding in its maintenance."

"The Lutherans, like the Catholics, are so satisfied with ceremonial that the agitation for a modern interpretation of scriptural pronouncements has made only slight headway."

"Singularly, a few perceptive in this dissatisfaction with old-time dogmas the seed out of which will spring Christian unity. On its face little evidence of such an eventuality looms up but spiritual reforms take unlooked for courses at times. The religious conscience is changing to-day as it never has before under tranquil influences and the temper of even intellectual churchmen is to the point which does not accord with reason. Holding to this, they want to bring the church nearer to the Rationalism of those outside the fold in order to win them over, and, at the same time, to put at rest the fears which beset them on occasion. They look upon evangelical adherence to revelation as being the great and primary cause of backsliding and of swelling the millions outside of pulpit influence. They believe its most repellent doctrine, that of eternal punishment after death, is the largest contributory cause in driving people toward infidelity and in fortifying the position of those who have long defied the invitation to come into the church."

"Evolution in belief is looked upon with intense disfavor by a large class of Christians. This element not only believes the principles is mischievous but that its acceptance will not bring back any considerable number to the fold. The contention is made that if revision is conceded it simply begets doubts in the minds of the orthodox and no matter how far the excision is carried it will not satisfy those demanding the overhauling of the Bible. So neither side can profit by the departure. Nevertheless the revisionists hold fast to the idea that the Bible must comport with reason and only by doing so can it be a consistent guide to salvation—one which will appeal to the intelligent conscience by striking out supernatural narratives which discredit Christianity and which furnish it with a club to beat down the cause of religion."

"Higher criticism has a large clerical following, strange as it may seem. The men who have studied the subject more than any other class, who are actuated by the highest motives, believe the time is at hand when something must be done to check the growth of unbelief, to present doctrines which can be conscientiously accepted by the enlightened and which in turn will prevent thousands from lapsing into indifference or worse—the complete rejection of the message from on high."

GOSPEL OF COMMON SENSE.

Although the most persecuted, and in some countries the most despised, among the people of earth, the Jews are the most liberal, the most progressive and tolerant of the rights of others. True, indeed, they had their age of savagery and their epoch of barbarism before reaching the golden era of civilization. Years upon years of captivity and slavish subservience had converted them into a band of marauding guerrillas. Compared with Jewish murderous Jews, the Huns who followed Attila were avatars of mercy, and the Sioux who trailed with Sitting Bull were good Samaritans.

With but a casual perusal of the Bible and a comparison of the crimes committed by the Kurds in Armenia with those perpetrated by "God's chosen people" in Palestine, will prove that the followers of Allah are but amateurs in the art of outrage. Doubtless, any other people, brutalized by centuries of bondage, then turned loose without countenance by their government, with only prophets for guides and avaricious priests for lawyers, would have become equally cruel and would have adopted a deity equally devoid of mercy and

a stranger to justice. The god of a people is, and must of a necessity ever be, a reflection of themselves, an idealization of their own vices and virtues, a magic mirror in which, Narcissus-like, Man worships his own image. To assume that the Bible which relates the excesses of a nation of semi-savages, is inspired, is a damning libel of the deity they worship.

All this, however, was in the barbarous past. Things have changed. With that keen perception and conception which characterizes the Jews they have become one of the grandest people that ever dwelt upon the earth. A more intellectual and progressive race is unknown to human history.

Some time ago an instance of this was given in the public prints. Rev. Dr. J. Leonard Levy, pastor of the Congregation of Rodeph Shalom, in Pittsburgh, delivered an address upon the subject of the "Gospel of Common Sense." Save for his theological sandwich the address is a beauty and to supply our readers with a view of this man the address is given below. Were there more preachers like him the world would be better for it. He said:

"Common sense is the rarest sense used by man. Every nonsensical and absurd explanation is sought for facts of the universe and the phenomena of existence before a common sense view is considered or accepted. A reference to history will show that mystery and might have held longer sway over man than common sense. This view is not surprising when we remember that it has been the policy of the dominant party in church and state to keep the people ignorant, to deny them access to the fountains of knowledge. Quacks, charlatans and clowns were only too often regarded with veneration, the people licked the hands which carried the whips wherewith they were scourged. But a new day has dawned, the reign of ignorance is over, the era of knowledge is coming, and in spite of evidence that reason is not yet supreme, and logic is still denied due authority, we may see the advance of progressive ideals and a considerable respect paid to a common sense interpretation of conditions as they are, and of things as they ought to be."

"With advance of knowledge there has likewise been an application of common sense principle to the interpretation of religion. The place once given to dogma and creed and confessions and articles of faith, is being invaded by the common sense party. It is being gradually understood that religion is not something mysterious and mythical and mystical, but a yearning of the human soul to get into right relations with the infinite soul; and men, when they are honest, sincere and consistent are beginning to overhaul the nursery containing the broken dolls of ancient superstition, to the end that sound, sane and safe views replace the ancient childish conceptions. It is being shown that religion is a matter for this world, rather than for the next; that it is to modify and influence life here on this earth, rather than to form a life insurance policy for the next; that it is a mode of life rather than a belief; a source of deeds rather than a number of creeds."

"I desire to take this opportunity to give it as my conviction that unless we apply the principle of common sense to religion, as to all other experiences of man, we shall have a rebirth of quackery and charlatans and the fair name of religion will be defamed and its purpose defaced. Every form of superstition resists common sense just as every form of true religion invites common sense. We must show that we have no sympathy with those who crucify honesty between the two thieves, hypocrisy and intolerance, and we must make it manifest that we are not opposed to what people really and truly believe, but only to that which they pretend to believe even when it is contrary to common sense."

WOULD YOU LIKE ONE?

Suggestions have been made by several of the Blade readers that a memorial pamphlet be published of our late Editor Charles C. Moore. Owing to the additional heavy burdens we have had, to assume through his death in order to keep the Blade going we have had but little time to even consider them. Now, however, we are prepared to take the matter up with our friends.

Of course, our readers will understand that we must assume some risk in publishing such a memorial, yet we deem it a duty that is owing to the dead. To make it a success and pay the cost of publication it would be necessary to sell at least 1,000 copies at 15 cents each. If we can get that number of subscriptions we can get the memorial out inside of the next thirty days.

Such a memorial would contain the addresses at the grave delivered by Mrs. Josephine K. Henry, Dr. J. B. Wilson and Hon. Moses Kaufman, with the biographical sketch written by John R. Charlesworth from the Lexington Herald. We would also give a half-tone picture of Mr. Moore and a subscriber matter that would be both interesting and appropriate.

We would sell these at 15 cents for single copies or 10 copies for \$1.00. They would form excellent literature for distribution and do a great deal of good.

Now, friends, let us hear from you. If you feel you would like a copy of the memorial send in your subscriptions and we will publish it.

From the foundation of the world falsehood has been the defensive weapon of the fool. Assail him with logic and he answers with lies; lash him with sarcasm and he retorts with calumny; impale him on the rapier of ridicule and he deluges you with brutality. These are the tools employed by the laborers in the vineyards of the Lord when dealing with a Free thinker whom they cannot bulldoze.

Let us have your order for the memorial pamphlet of Editor Moore. We want to issue at once.